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WEEKLY REVIEW.

—The next General Conference of the M. E. Church, assembles in May of next year. There is already speculation in the American Methodist papers as to some of the subjects that may then be handled. Some in America, for instance, are offended because in the matter of salary, Bishop Taylor is not treated as the regular bishops of the Church are. The M. E. Church has twelve Bishops to whom is assigned the supervision of the whole work of the Church, and who meet every year to arrange for this supervision. Besides these, some Missionary Bishops have been appointed, with fixed fields of labour. Thus to Bishop Taylor Africa was assigned. To the Missionary Bishops smaller salaries are paid, and paid out of the Mission treasury, while those of the Board of Bishops are paid out of a special fund. Bishop Taylor has declined to receive any salary from the Missionary Society, and objects to the arrangement which excludes him from the Board of Bishops. But surely Bishop Taylor would not consent to have a new field assigned him every year, and to be kept at home while others go abroad. The present designation is more in accordance with his genius and providential leading. And we should be sorry to have it thought by any that he demanded either position or emoluments. What the Lord wants at the present day, we believe, are men who prize the privilege of relieving the church of pecuniary burdens on their personal account, at the same time that they willingly spend and are spent in the service of the Church and salvation of sinners. Of course Bishop Taylor wants no salary for his own expenses; if he ever accepts any it will be for the exigencies of his work. His great aim is to train up apostolic men for that work, and he seeks by his own simplicity of life and disregard for worldly comforts, to give the example that will best conduce to that end.

—The question of a Bishop for India will perhaps come next. If we are to have a Missionary Bishop, Dr. Thoburn is the man. All would recognize his fitness. But if he were taken from us, and another were to be appointed we are not sure that another would be found whose fitness for the post would commend itself to all. The present arrangement by which a Bishop from America comes once in two years, may sometimes be inconvenient, but on the whole it has worked happily hitherto. If the expansion of the Episcopacy be not thought disirable, some provision might be made whereby in mission fields elders might be allowed to ordain.

—We have more than one Police Court in Bombay, and the judicial sense in one sometimes contrasts strangely with that in another Court. In the Police Reports in last Monday's papers we read of four Mahomedans charged with gambling in the Fort Police Court and sentenced to a fine of Rs. 2 each; and of nine Mahomedans charged with gambling before Mr. Ryan in the Girgaum Police Court and sentenced to fines, one of Rs. 50, one of Rs. 30 and seven of Rs. 10 each. Mr. Crawley-Boevey seemed to think that the Police were hard on the Mahomedans and lenient towards the Parsees. We fear that there is a great deal of gambling in high life that escapes the scrutiny of the Police.

—We have known servants of Government whose sense of obligation forbad their attendance at balls and festivities of that kind, when invited to attend such at Government House, frankly to state their difficulty and ask to be excused. Nor was there anything to show that they thus brought displeasure upon themselves. We have known others in a similar strait who concluded that duty required them to ignore their convictions on such occasions. Principles that accommodate themselves to circumstances in this way, are not worthy of the name. We cannot go contrary to our conviction of what is right, without sustaining spiritual damage. Even though compliance with such an invitation were not in itself sinful, yet if it is yielded in the face of an inward conviction forbidding it, we grieve the Spirit of God by yielding. This is the teaching of the Apostle Paul. "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." He who eats of meat purchased in the shambles but previously offered to an idol, must have no doubt in his mind of the propriety of so doing; if he has doubt and yet eats, he sins. And even if his conscience condemns him not for eating, if his example is likely to lead a brother of weaker faith to imitate him, he is to refrain: "Destroy not him with thy meat, for whom Christ died." A person may satisfy himself that he can accept an invitation to a Government House ball, without suffering spiritual harm, but Paul says that he should have reference to what may follow from his example. One whose conscience forbids may attend, and grieve the Spirit, apart from whom there is no salvation. The side of abstinence is safest for us and for others. With reference to this matter the *Rock* says:—

"A gentleman holding a high office at Court, writes to us from Windsor Castle to say, in reference to the article we recently published under the heading 'Matters of Conscience,' that those who receive royal invitations or commands to be present at entertainments given by the Queen, are excused from attendance if they have any valid reason for declining, which would include a conscientious objection to the form of entertainment."

The *Rock* says the same generous view of the matter is not always taken in India and in the Colonies:—

"We know of numerous intances in which officers have against their consciences been ordered to attend balls at different Government houses, being threatened with arrest for disobedience of orders if they failed to comply. We trust that this announcement of the toleration practised at her Majesty's Court will be made universally known through the Indian and Colonial newspapers."

While there may occasionally be a Governor or Viceroy who may resent the declining of an invitation on conscientious grounds, Christian men must settle before God what course they should follow, and should follow it, accepting the results.

—The Apostle Paul's argument above referred to, shows that we are not merely to be true to our own convictions of duty, but we are to respect the convictions of others. This does not mean that we are to sacrifice the truth, but that we should do nothing to make men disobey their convictions. Some people have the idea that we are to respect the convictions of the heathen by not saying anything that will conflict therewith. This is not the teaching of Paul. We are not to bring pressure to bear upon people, or offer them inducements, to act in opposition to their convictions; but we are certainly to endeavour to show them wherein their convictions are erroneous. Every man has a claim on us for the truth. "Speaking and embodying the truth in love."

—About the time when the last issue of our paper was going to press, Sir Maxwell Melvill, a highly-esteemed servant of the Bombay Government of 33 years standing, passed away in Poona. All classes, from the Government to those represented in the Vernacular Press, unite in eulogizing him. He is spoken of as one who has done faithfully the work given him to do. His term of Indian service would have soon expired, and he was doubtless looking forward to the autumn of life to be spent in the bosom of loved ones in old England. But a brief illness clips for him the thread of earthly life in the midst of the scenes where his years of labour have been spent. His father was a distinguished minister and writer of the Church of England whose works we remember reading with much interest more than forty years ago.

—We place in our Correspondence columns a circular letter relating to the Keith-Falconer Mission to the Mahomedans of South Arabia, to which we would invite the attention of our readers. Bombay seems geographically called to take a special interest in the opposite Arabian coast, and there have been tentative efforts at various times to convey thither the Gospel. The Arabian people are now largely represented in Bombay. We should think it desirable for the Keith-Falconer Mission to include Muscat in the field of its operations. There is

a great deal of intercourse between Western India and Muscat. We earnestly hope that this sadly tried young Mission may yet be able to prosecute with vigour the task it has taken in hand.

—We also invite the attention of our readers to a letter about the Sabathu Leper Asylum, in our Correspondence columns.

—We place among our Selections a portion of the address delivered by Archdeacon Farrar at the recent Anniversary of Cheshunt College, (Countess of Huntingdon's,) on which occasion he presided at the distribution of prizes. The sermon was preached by the Rev. Dr. Monro Gibson, of the Presbyterian Church. Archdeacon Farrar on the same occasion gave an admirable address to the students, for which we fear we have not space.

—We are happy to mention the return of the Rev. Mr. Stothert and family from Europe, after an absence of a few months.

—We gave last week the outline of one of Professor Drummond's addresses to the youth of Northfield. Here is the outline of another, from the *Springfield Republican* :—

"You have all observed that every teacher has some ideas by which he is dominated. You have one idea of greater bulk than others, which controls all your movements. What is this idea? Have you asked yourself that question with regard to Christ? He was full of a great idea. What was that idea? I think that all who study the Scriptures will conclude that it is the kingdom of God. That phrase was never off his lips, and he was never tired of speaking of the kingdom.

"The kingdom of God is at hand." Now I am going to ask you to grasp that dominant idea, which influenced Christ. It is the great idea of God, that which men all over the world are now studying. The speaker then said that the thing which had brought this to his mind the most forcibly was a little society formed in Ireland called the Fenian Brotherhood. A little band of men, he said, had determined to overthrow the Queen of England and assume control of the government. This, he continued, is just what Christ tried to do. He saw men worshipping the unknown gods and idols, and everywhere he saw men worshiping themselves, and he said: I am going to set up another object of worship. I shall dethrone their gods. Think of the audacity of this proposition. One man, who thinks he will form a society which will turn the world upside down. It almost failed. There were not a half-dozen men probably who believed in him as he hung on the cross. Prof. Drummond then spoke of the programme of Christianity, and said he would like to read it to them. Its subjects, he said, are as specific as the programme of any of your college societies. He stated that the programme had been issued hundreds of years before the birth of Christ, and then asked if it was necessary to add that he referred to the 61st chapter of Isaiah, beginning with "To bind up the broken-hearted." With the hero of Tennyson's "In Memoriam," the speaker liked Christianity because it fits into all the folds of human nature. This programme, the speaker said, is what we have to work with, and that's what we have to give to men. What a joy to go into the world with this. That's the programme for this world; the programme for the next is not yet out, "Eye hath not seen not ear heard." But Christianity has something for its own agents. That programme is to be found in the fifth chapter of Matthew. The speaker said the kingdom of God is in the loyal heart. What Christ wants for his agents is character. We have now the three great departments of Christianity, the great ambition of Christ, the programme, and the kinds of men. A question is thus suggested, how is this kingdom to be propagated? When the matter rests with such men as Christ required as his agents, it cannot fail to be promulgated. All you have to do, said he, to propagate Christianity is to send these men out broadcast among their fellows, and this was the whole plan of Christ. He saw the leaven in the bread. We have only to associate with them and they are infected. Christ built no church, wrote no book, left no money, and erected no monuments. A man said to me once, "Show me 10 square miles in the whole earth, without Christianity, where the life of man and the purity of woman are respected, and I will give up Christianity." When the speaker had made this statement Mr. Moody asked him to repeat it that all might hear. Christians are the salt of the earth, and the world would break up if it were not for Christianity. The speaker urged all to seek first the kingdom of God, as being the whole of theology and a practical theology. Every man here, he said, is on parole, and we have signed no bond. We are here to carry out the purpose of an unseen and infinite God. We are on the winning side. It may be dark on your side, but take it all in all the world is growing better. We should take our part in saying, "thy kingdom come." Many are contemplating a life's work in the kingdom; now don't worry, there are more posts in the kingdom than there are men to fill them.

—A meeting of Indian Christians connected with four different churches in Lucknow, was held in that city on the 30th ult. The number present was 78, and Mr. Ram Chundra Bose was Chairman. They passed resolutions expressing their entire harmony with the resolutions on Infant-marriage passed by the Calcutta Missionary Conference, and deeply regretting the storm of opposition aroused by that action. "The Indian Christians as a body stand by them in this controversy. The Lucknow Missionary Conference declare their adhesion to that policy.

—Mr. Bose, writing to the *Indian Christian Herald*, mentions the following case of hardship :—

There is a Bengalee lady here in the bloom of youth, who embraced Christianity along with her mother some years since. She was married when almost a child to a person, who has since her baptism got remarried and settled. This poor girl, according to the existing Act has the only alternative of joining the man and so being a member of his Harem or of not marrying at all. Mr. Macdonald has made this and other cases of the sort his special study for years; and his heart has melted into sympathy and compassion; and even if he were to go to the wall, he could not be deprived of the calm satisfaction of attempting a mitigation of an evil peremptorily demanded by the present condition of the Indian Church. And if the entire Indian Church were to express its disapprobation of the opinions I have freely expressed, I could not be deprived of the satisfaction of standing by him in his generous advocacy of a small measure of relief.

We honour Mr. Bose for speaking thus.

—Many things are sent to us with a request that we will give them a place in our columns, which we are not able to publish, not because we do not approve of them, but because the space at our command is unequal to the demands made weekly upon it. It often happens that two, three or four weeks go by before articles sent to the press make their appearance in print.

—We had the pleasure of hearing last Saturday in the Framji Cowasji Hall, a lecture on Islam, delivered in English by a Moulvi from the north of India, Mr. Hassan Ali, editor of "*Noor Islam*." Mr. M. H. Hakim, a barrister, occupied the chair, and gave notice that there was to be no controversy and that the lecturer would avoid introducing controversial matter. There were Parsees, Hindoos and Christians in the audience, whose religious convictions must be regarded. The lecturer would confine himself to the statement of the doctrines of Islam, abstaining from criticism of other religions. The lecture was interesting and well delivered, but we could not help sympathizing a little with the lecturer, hampered as he was by the restrictions imposed. He spoke about Mahomed and the good accomplished by him in Arabia, but of the chief good accomplished by him, the overthrow of idolatry, he could say nothing, lest he should offend the Hindoos. The unity of God as emphasized by Mahomed, was dwelt upon; Abraham and Moses had enunciated this great truth at an earlier period, and the Lord Jesus had also borne a clear testimony to it. Jesus, by his wonderful miracles, had stopped the mouths of atheists and infidels. Mahomed was spoken of as eminently forbearing and forgiving, and some anecdotes were told in illustration thereof. Some thought that Mahomedism had been propagated by the sword, but this was a mistake. Men could not be made Mahomedans by compulsion. We can hardly think, however, that it would be denied that the religion of Mahomed was propagated in Arabia and beyond its bounds, by military expeditions headed by Mahomed and his lieutenants. Without referring to the destruction of the Alexandrian Library by Omar, the lecturer dwelt with pardonable satisfaction on the cultivation of letters, science and art, at a later period under the Caliphs. He spoke gratefully of the benign and impartial rule now enjoyed in India, and thought it was the duty of Mahomedans to avail themselves of the opportunities thus afforded. The opinion was expressed that Islam had been the means of elevating woman, and that a valuable reformation had been effected in the matter of polygamy; as before the days of Mahomed, people in Arabia sometimes had a hundred wives. Not many—we should have thought—would have had the means of entertaining such households. We incline to think that the lecturer had in mind certain objections to the Mahomedan religion which he had met with, and wished to reply to these. It is something quite unique in our experience to hear Islam expounded by a Moslem with so much moderation and conciliation.

—By permission of the Chairman the Rev. Mr. Tisdall announced, on the above occasion, that he would shortly deliver a lecture on the origin of the truths which had been referred to in the lecture.

—In the year 1850 the writer—at the request of the local Tract and Book Society's Committee—prepared a Life of Mahomed in English which was published by that Society. Translations in Marathi and Guzerati subsequently appeared and new editions of the same have since been published.

—We understand that the plan of the Special Mission of the C. M. S. to India and Ceylon has undergone a change, by the withdrawal of W. B. Harington, Esq.,

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

and Col. C. E. Stewart, C. B. This withdrawal is not through any diminished interest, but through circumstances over which they had no control. We also understand that the Rev. F. W. Dodd will be associated with the Rev. G. C. Grubb in the mission to Western India and Ceylon. Mr. Dodd and Mr. Fox were last year engaged in very successful mission to the west coast of Africa. There is no prospect, we believe, of a visit from Colonel G. W. Oldham at this time.

—It has been stated that Mr. Moody has been lately solicited to visit India and that a large sum of money has been offered for the expenses of such a mission. We meet with no indication of Mr. Moody's intention to come here at present. If he should come at any time, we hope he will remember that India is a congeries of states, and that a cold season will not enable him to do mission-work here except in a most superficial way. As Australia is in the Southern hemisphere, its winters alternate with ours and he might thus divide a couple of years between the two countries, going to and fro with the alternating seasons.

—The *Indian Witness* mentions the arrival in Calcutta of Mrs. M. E. Leavitt, Corresponding Secretary of the World's Christian Temperance Union. This Union had its origin in the Woman's Crusade, that grand work of which we had much to say some years ago. Mrs. Lucas, sister of John Bright, is the President of this Society. It is four years since Mrs. Leavitt left America to carry out the mission of this Society in the Eastern hemisphere.

—The *Times of India* has published the detailed report of the *Tasmania* trial, giving its readers 120 columns of extra matter. Speaking of the results it says :—

"They believe that Captain Perrins gave the right course, and that Mr. Curtis made a blunder of about 10 degrees and thus ran the ship up in the inside of the beacon in the Monachi rocks. They say that he is chiefly blameable for the accident to the *Tasmania*, and that they have seldom known a case of more careless navigation. He is severely censured, and his certificate is suspended for two years."

How an experienced officer came to make such a blunder does not appear. We did not notice, in the multitudinous questions asked, any with regard to the matter of drink, which has wrecked so many goodly vessels. Some of the passengers report that the last night at sea was kept up—as usual—by extra conviviality, and they express the opinion—in the absence of other modes of explaining the wrong steering—that this may have had something to do with it. The question is how a competent officer, in a case of no exceptional difficulty, with the lives of hundreds depending on his words, came to give such a fatal order to the helmsman ?

—A correspondent questions the statement that it is 19 years since the Rev. J. G. Gregson ceased to do the work of a Baptist Missionary.

—Mr. Robart Michael, evangelist, reports having visited and preached in the country about Landour, Dehra, Deobun and Chakratta.

—We hear that there was a meeting of Native Christians at Allahabad on the 4th inst. to consider the resolutions of the Calcutta Missionary Conference. The Rev. J. J. Caleb was Chairman, and the following Resolution was adopted :—

"That this meeting of the Native Christians of Allahabad cordially supports the Resolution adopted by the Calcutta Missionary Conference at their last meeting regarding Infant-marriage, and hopes that their generous attempt to obtain a needed measure of relief may be crowned with success."

The vote was 20 to 6, the minority consisting of Rev. D. Mohan and members of his family.

—In our Friday's Epitome is a notice of a metallic shower that fell in Grant Road and other streets of Bombay, in the form of a great number of silver-like particles, thought to be platinum. We know of no way of accounting for this except that some meteor in the upper atmosphere exploded or was burnt up, some of the ingredients turning to powder while one of the component metals, hard enough to resist combustion, was rained down, taking in its descent the form described in the letter. We do not remember to have heard of anything like this before.

—Upon one of the sarchopagi recently discovered near Sidon, two inscriptions have been found, one in Egyptian hieroglyphs in 14 lines, the other in the Phenician character, 7½ lines. These remarkable remains are to be removed to Constantinople, by order of the Turkish Government. Hamdi Bey is to publish an account of them in the French language.

—Our publisher—we are thankful to say—had added two pages to our available space this week.

PSALM V.

Weigh the worth of my profession,
Lord, in Thine indulgent scale :
Whilst I muse and seek expression
For my thoughts, let words avail.

Hear my voice for succour crying,
To mine orisons repair :
For I come on Thee relying,
At Thy shrine to make my prayer.

At the dawn of morning soaring,
Thou shalt hear my voice betimes :
Lifted eyes and hands imploring,
As my soul herself sublimes.

For Thou hast no inclination
For the vicious and the vain :
Nor in Thy blest habitation
Shall a wicked thought remain.

Foolish ones and self-deceivers
Shall not stand within Thy sight :
Nor the scoffing unbelievers
That rebel against the light.

Men that make a lie their study,
And against the Saviour war,
Subtle in their minds and bloody,
God doth utterly abhor.

As for me in full affiance,
To Thy courts I will repair :
And, with just a child's reliance
On his father, worship there.

In Thy righteousness direct me,
Other friend than Thee is none :
Clear my passage, and protect me,
All along the path I run.

For with faithless lips they flatter,
And their speeches frame with art,
Clean without the cup and platter,
Foul within the head and heart.

With their breath their throats are tainted,
To the quick their conscience stung :
Yet like tombs inscribed and painted
They dissemble with their tongue.

Save them, Jesu, lest they perish
Through their own debased conceit :
Give them Christian hope to cherish,
And the tempter to defeat.

And with thanks their praises blending,
Let Thy faithful saints be glad :
For their innocence defending,
Thou their souls in joy hast clad.

Thou wilt prove their sure Defender,
In the fort or in the field :
And Thy loving-kindness tender
Shall protect them as a shield.

H. Y. G.

NOTICES OF BOOKS AND REPORTS.

"*Keep thyself Pure.*" An Address to the Young Men of India on Personal and Social Purity, by the Rev. T. E. Slater. Gospel Purity Association, Bangalore. Price, one anna. 20 pp. The arguments for purity are impressively set forth in this pamphlet, from natural considerations, from the "sacred books" of many nations, from the Christian Scriptures. It would be a good thing if the young men of India of the present day, as well as the young men of Europe, could have their attention drawn to such publications as this. We know too well that in the past young persons in school were expected to learn books called Classical abounding in vile suggestions, and were almost sure to have these presented to them in many ways, without ever once being warned by a friendly monitor how to arm themselves against these influences. We make an extract or two from Mr. Slater's lecture.

> And any man, any author, any artist, any editor, any lecturer, that directly or indirectly countenances these sins, and panders to the worst passions of humanity, is a traitor to his kind—the worst enemy that you or I can have. Of such is the Naturalistic school of France, whose chosen function is to
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> "Paint the mortal shame of nature with the living hues of art;"
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> and to cast up whatever is carnal and filthy, instead of whatever is pure and high, before the reader's eyes. Any novel, paper, or magazine, that does this, pollutes the spot on which it lies, and the hand that does not scorn to touch it. And any popularised religion that falsifies its best literature and ideas, and in obscene festivals and indecent rites, suggests impurity in any form, stands self-condemned. It is the certain tendency of a materialistic age thus to exalt sense to the throne of reason ; to sacrifice the loftiest faculties of the soul at the shrine of carnal luxury ; and to change the image of God in man into the image of a beast.
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> Many, among the young especially, are sadly ignorant of the laws of nature, whose penalties reveal themselves when perhaps it is too late to mend ; and thousands perish, physically and morally, because no one has ever warned them of the terrible consequences of impurity ; because persons from a mock shame have abstained from speaking about that which is shameful. At a time of life when continence is rigidly demanded, when chastity means conservation of life, and indulgence means deliberate waste, thousands of the young, either in self-abuse, or in early marriage, throw their strength and life away, and carry in their bodies the marks of their folly to their dying day. The waste may be the same in each ; but the unnatural character of the first makes it criminal, and brands the culprit with indelible disgrace. Any eye skilled in physiognomy can easily detect in the countenance the lines and traces of early sin or early folly, and the vices of riper years ; and many a man though he knows it not, is a speaking commentary on the Bible text—"Be sure your sin will find you out."—(Numbers xxxii. 23.)

"*Sermon on the occasion of the death of the Rev. P. Rajahgopal*, by the Rev. Arthur Theophilus." Addison & Co., Madras. Mr. Rajahgopal was of the Free Church of Scotland; this memorial discourse was by a Native minister of the Church of England and was preached in the Church Mission Chapel. Converted in 1841, Mr. Rajahgopal had for a number of years the privilege of being associated as pupil, friend, and co-worker with the Rev. Mr. Anderson, the fragrance of whose name still lingers in the churches of India. This discourse briefly reviews the leading incidents in the life of Mr. Rajahgopal, and dwells upon the distinctive features of his character, viz., his childlike simplicity of faith, his zeal for the Master, his affectionateness, his frankness, his fearlessness. This is a very pleasing tribute from a fellow-worker.

The Railway Signal. July. We are glad to hear that this excellent journal is being taken all along the line. It is well adapted for general distribution, and is exceedingly cheap. It can be had through the Tract and Book Society.

The Harvest Field. August. Contents: Climate and the Word of God; Rev. A. Burnet. As others see us. Hindu Widow Remarriage; by M. Shama Rao, M. A. Admissions and Suggestions of an Educated Hindu. Notes and Extracts. News of the Stations. Mission News, Methodist News, &c.

We acknowledge receipt of the following:—*Guide to Holiness*, July. *Missionary Review*, July. The Genuineness of the Holy Gospels; Marathi, Rev. N. Goreh. *The Voice of India*, July and August. *The Watch-word*, July. *Christian Thought*, No. 1. *India Watchman*, August.

INTERNATIONAL BIBLE STUDY.

August 14, 1887.——„——*Matt.* 5 : 1-16.

See last Guardian.

August 21.——„——*Matt.* 5 : 17-26.

Commit verses 17-19.

Golden Text.—"Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil." Matt 5 : 17.

"Think not." Our wrong thinking, our religious notions, our prepossessions concerning the way of salvation, hinder us from rightly apprehending the Scriptures. Many of those whom Jesus was addressing had already leaped to certain conclusions as to the purport of his mission. They fancied that he was going to overthrow the Mosaic law and the prophets of the Mosaic dispensation. What he aimed to do was to overthrow their misconceptions of that dispensation, and show them that it properly led up to and blossomed in a dispensation very different from the first. What the law had demanded of man and failed to find it should find in Christ. The teaching of the prophets showed their deep realization of the advent of one mightier than themselves. Verily, I say unto you, I, the well-beloved Son of God, tell you with all solemnity, that not one jot or tittle of the law shall pass, till all be fulfilled. That conformity which it has not found in men, it shall find in me. All its demands shall be met. Its prophecies shall be fulfilled in me and in my followers. Much of the discourse which follows is for the purpose of showing how grievously defective and hollow was the obedience that the church of that day was rendering to the law and the prophets. They themselves were destroying the law by disobedience and hypocrisy and tradition; in the Messiah they should behold the exact fulfilment of Mosaic requirements. Jots and tittles, commas and aspirates would contribute their quota toward the right transmission of the revelation of God.

"Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

So far shall this new dispensation be from a position of hostility to the old, that its highest honours will be accorded to those who most scrupulously honour, by personal obedience and by inculcation, the requirements of the law; no longer as a ground of confidence before God, as a means of obtaining forgiveness for previous failures, but because the law of God is written in their hearts. Jesus comes that the love of God may be shed abroad in the hearts of men, disposing them to do what is pleasing in the sight of God. The law and the prophets demand that we should love God with all the heart soul, mind, strength, and our neighbour as ourself. But this is the perfection of humanity. The Gospel of the grace of God, so far from opposing any other aim to this, puts us on the track of this perfection and leaves us not until we have reached it. "Whom we preach—that we may present every man perfect in Christ Jesus," says Paul.

"I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Scribes and Pharisees stood forth as so many incarnations of piety; men would be saved or lost as they followed them or not. But this Prophet of a new dispensation strips them even of the power to enter the kingdom of heaven. A very different righteousness from theirs would be needed. "The Lord our righteousness" was Jeremiah's recognition of the matter. 1 Cor. 1 : 30.

Our Lord now takes up the decalogue, law by law and shows what he means by the exceeding righteousness. First, *thou shalt not kill.* Does this law relate merely to the steeping of one's hands in the blood of a fellow-man? Nay, indeed. It relates specially to the cessation of love in the heart. The law is stated positively "thou shalt love;" negatively, "thou shalt not injure in any way." When love goes out, murder comes in. The feeling of anger may be curbed and hemmed in by considerations of various kind connected with the love of self; but when these considerations are out of the way, as in the case of Cain, the ugly feeling snatches at any weapon and marches on to destruction. "Angry with his brother without a cause." There may be anger that is dictated by a sense of love or a sense of justice. This is not what is meant here. Three grades of guilt were expressed by the penalties inflicted in three different courts of judgment; the first two relating to earthly tribunals. But the use of an insulting word will show plainly that murder and not love is in the heart. One that is susceptible of such impulses is in danger of the abiding wrath of God. He needs that the reign of love should be established on a foundation not to be overthrown.

If thou bring thy gift to the altar, and there remembered that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift. It follows from this that God declines our homage while we fail to meet the just demands of our fellow-men. If the Lord Jesus were obeyed in this, next Sunday in all our churches there would be witnessed a scene never witnessed before except in the Jerusalem Pentecost; not one would have any grudge against a fellow-worshipper. How slow we are to understand that our God so identifies himself with every fellow-worshipper of ours that every neglect of the latter's claims is reckoned a neglect of God's claims, standing as a barrier in the way of our coming to God.

This lesson ends with a parable of a complainant taking a defendant into court. Before reaching the magistrate's court, there is an opportunity of amicable adjustment, but once the complaint has been made to the magistrate, the affair passes out of our hands; the defendant has to do with the Judge. Let us settle amicably our differences, while life lasts, and not compel our gracious God to take them up, and deal with us judicially.

The Bombay Guardian.

SATURDAY, AUGUST 13, 1887.

WARNINGS OF THE PAST.

The conclusion of Backhouse and Taylor's "Witnesess for Christ," a sequel to "Early Church History," glancing at the history of the Christian Church from the days of the Apostles to those of Luther, enquires by what by-paths the Church went astray, and how it came to pass that the witness she was called to bear became almost wholly lost. We propose briefly to notice the answers to this important query.

"No one cause of her declension has been probably so potent as *the setting up of a priesthood.* The Lord Jesus designed his Church to be a brotherhood and the only human priesthood mentioned in the New Testament is that of all believers. Jewish and Pagan ideas, with the natural craving for distinction and rule, combined to establish an order of human mediators. From this grand mistake has flowed untold mischief and loss, both to the laity and to the clergy themselves."

God has given to the church ministers, servants, stewards, having different functions and gifts of the Holy Spirit, for the edification, exhortation and comfort of the body. We have repeated enumerations of these ministers, and their several functions are described, but nowhere is there any mention of *priests.* The epistles of the sacred writers are not addressed to priests, or to bishops or to any other class, but to the whole body of believers. The course of Church history, after the days of the apostles, shows the gradual and stealthy

development of a priesthood, involving the complete falsification of the grand distinctive features of the Gospel. The Gospel with all its promises and privileges is designed for every creature, that each believer may have direct communication with the throne of grace through Christ. CHRIST IS THE HEAD OF EVERY MAN. The earthly priest relegates Christ to some out-of-the-way celestial region, and substitutes himself as the Dispenser of spiritual blessing, making his own terms. The priest is the earthly viceregent of Christ, and apart from the priest you have no Christ.

Now in all Church history there is nothing more stupendous or appalling that the fact that in our own day, among Protestants, in a land where there is for every man an open Bible, there should be, in the face of all the teachings of 18 centuries, the uprising of a Priesthood. Men choose rather to have to do with a fallible man like themselves, than with the Lord of glory. They love darkness rather than light.—But let us look at the next point enumerated.

"Next to the priesthood, *the ascetic element* has had perhaps the largest share in destroying this spiritual life It was early in the Church's history when the idea first took root, that man can lead a holier life by withdrawing from the world than by remaining in it. Fostered by the fourth-century fathers monachism became a great power, and during the dark ages it flourished like a fungus-growth upon the decaying Church. * * * The rule of the Cloister took the place of personal holiness, and then struck a fatal blow at the responsibility of each disciple for a faithful life. It is true that Bernard and other monks bore a true witness for Christ, but this must not blind us to the errors of the system under which they lived, and which caused superstition to be mixed with their faith and spiritual arrogance with their humility."

Well, here again, at the close of the 19th century, we see springing up in various quarters, among Protestants, this ascetic element, and we have many apologists of Monasticism. We are asked to render homage to the system because it created literary and religious oases in the midst of barbarism. But who was responsible for the prevailing barbarism, if not these very custodians of hidden truth? Without that system and those fatal ideas, the immured truth would have been doing its beneficent work in leavening and elevating society. There may be something very pleasing to contemplate in the religion of the cloister, but it is simply a human improvement (!) of a divine religion. The principle of the cloister makes religion to consist in doing the will of the superior, rendering to it a loyalty that is due alone to the will of God.

The *intolerance* of the Church is next considered.

"Throughout the period under review, the Church was intolerant of any departure from her doctrine or practice. It was the spirit of the self-willed disciples. We forbad him because he followeth not with us. When her own days of persecution were over and she acquired power, the Church became herself a persecutor."

"The crowning error of the Romish Church is the claim of infallibility, a claim not merely presumptuous but self-ruinous; for it effectually closes the path of return to first principles, and every avenue to a power and higher state. Whatever has been decreed and done (such is the pretension) is right. Has a priesthood more exacting than that of Levi been set up? These are irrevocable parts of the Church's fabric. Has the Bible been forbidden to the laity? Then it must be always forbidden. The worship of the saints and Mary, and all the cumbrous system belonging to the same, are fixed forever."

As we have repeatedly pointed out, the true history of the Church during some ten centuries is found not in the dominant religious power, but among the persecuted, these of whom the world was not worthy, the excommunicated, exiled, imprisoned, tortured, burnt. We trace the Church's pathway through the dark ages by the light of the torches that kindled the *Autos-da-fé*.

THE "SINE QUA NON" IN MISSIONS.

Now that there is such an unprecedented interest in the cause of Missions, and so many are recognizing the call upon them to offer themselves for the work of evangelizing the out-lying nations of the world, it may be well to consider what are the special qualifications needed for the faithful prosecution of the work. With many of these we are familiar; they have been often designated and discussed. But possibly there are some qualifications that need more consideration and a greater emphasis than we have been accustomed to assign them.

Jesus said, As the Father hath sent me into the world, even so have I sent you into the world. What were the special features that fitted Christ to be the envoy of God to men? First and foremost we would say, Love. And we would particularly instance the display of that love as it came out in his intercourse with his disciples. In the first place be it observed that he did not choose the good, the best in the community, persons who should be pliable in his hands, readily conforming themselves to his views. On the contrary they were a very trying lot. No trace of what appeared to be indispensable in those through whom he was to revolutionize the world, could be seen in them. Even after years of discipleship they seemed to have no appreciation of what was best in Christ, and to be much more taken up with their own supposed interests than with his Kingdom of righteousness, peace and joy, in the Holy Ghost. However, when the moment came for them to go abroad with his Gospel into all the world, they were fitted. His love had triumphed. At times it almost seemed as though the patience of Jesus would give way; "oh ye of little faith," "how long shall I be with you and suffer you? have ye your heart yet hardened?" But his patience was infinite. An address that we were reading the other day called our attention to the fact that in one chapter, Luke 9, the defectiveness of the disciples showed itself no less than seven times, (see verses 12, 32, 33, 40, 46, 49, 54.) In one of these verses we read that they were disputing among themselves which of them should be greatest. This was after having been for years in the society of Jesus, beholding his humility, spirituality, and love. Up to this time they had not laid hold upon the fact so prominent in our Lord's teaching that there must be self-denial in order that there may be love. Self-love precludes love. Love is when our neighbour takes the place of self. But the point we note is this, that Christ did not give up the hope of seeing his disciples what he desired them to be. His love knew how to take hold of those who had least affinity with himself and manipulate them to his liking. And how was it brought about? Not by fault-finding, upbraiding, sternness, punishment, but by manifesting more and more of the spirit in which they were defective. Their unlovingness compelled him to find new modes of manifesting his love, till at length we see him washing their feet.

The missionary among the heathen finds himself sometimes provided with material that seems to him utterly unusable. Some of those with whom he is expected to carry on his work, reveal so many disagreeable characteristics that he is tempted to think himself happy in getting rid of them altogether. If he yield to this temptation, what seems to be established? Why is he in a heathen land at all, if by the grace of God he cannot bring about transformation of character? Why think of transforming the heathen, if he cannot influence his Christian co-workers and bring them to be more Christlike? Christ's love was proved. The proof went all through his ministry, and at the end we hear the note of victory, 'Having loved his own that were in the world, he loved them unto the end.' His first work was to save those whom he was to employ in saving others. We fear that many offer to become missionaries who do not understand that the *sine qua non* is love like Christ's, like that described in 1 Cor. 13. Have they love that influences the unloving and unlovely? Among their acquaintances are some whose characters are rather repellent; why not try their hand on these, and get their own love tested before they subject a Missionary Society to the expense of conveying them to the presence of the heathen? We have known many who have soon lost their interest in Missions, after going forth as missionaries, and there is reason to fear that they had not the love which beareth all things.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

LEPERS.

To the Editor of the "Bombay Guardian."

SIR,—The institution widely known as the "Sabāthu Leper Asylum" was founded twenty years ago by the Rev. I. Newton, M. D., the devoted missionary and physician of the American Presbyterian Mission.

When he came to Sabāthu in 1866 he found a refuge had been provided for the helpless poor by his predecessors, and that among these, lepers predominated. Immediately his heart went out in intense pity for these outcasts. He provided shelter for them near his own house, that he might the more easily and constantly minister to both their physical and spiritual needs.

The remedies he used for the disease worked wonders, and he even thought at one time that he had found a cure for it, but the hope proved delusive; though certainly he did succeed in greatly alleviating the sufferings of

the poor victims. As the Asylum became better known, the number of inmates increased, and with it came an increase of care and anxiety as to the wherewithal to provide food, clothing, and shelter for this helpless suffering mass of humanity. His appeals brought aid so that the seventy or seventy-five sufferers under his care were made comparatively comfortable; and this continued from year to year. But the constant and imperative demands made upon Dr. Newton's sympathy and medical skill, his daily ministration to the spiritual and physical wants of such a number of blind, halt, maimed, palsied, and mutilated human beings, proved too much for this devoted servant of the Lord Jesus. His health declined and in July 1880 he was called to rest from his labours. His body was borne to its last resting-place, amid the weeping and lamentations of those for whose present and eternal welfare he had laboured, prayed and suffered, and his name will be held in loving and lasting remembrance by all who knew him. Since his death the work has gone on steadily, for the first year or two under the able management of his estimable widow; the dispensary being managed by a native Christian compounder whom Dr. Newton had trained. Then the Rev. A. Rudolph took over charge, and it greatly prospered under his careful and prayerful devotion to its interests, but in January 1886, being obliged to visit his native land on sick-leave, he made over charge to the Rev. B. D. Wyckoff, the present Superintendent. Meanwhile the number of inmates has increased; at one time it went as high as ninety which is more than there is proper accommodation for. *But the contributions have steadily decreased, till now there are scarcely sufficient funds in the treasury to provide for the wants of these sufferers for the next two months.* Many former friends and contributors have gone home, or removed to other parts of India, and those who have taken their places cannot be expected to give to a cause of which they probably know little or nothing. It is for the information of such that this short sketch is written, and it is hoped that the mere recital of the needs of so worthy an institution, may be sufficient to call forth the hearty support and sympathyof all benevolently inclined people who may read these lines. It would indeed be a sad calamity should it become necessary to turn out forty or fifty of these sufferers to wander through the country, contaminating the air wherever they might go. But this calamity may be averted by a little timely aid. We deeply feel the responsibility laid upon us of being stewards of the bounty of others, and earnestly desire to administer it faithfully in His name for whose sake it is given and spent, even "the Name which is above every name."

STATISTICS.

Inmates enrolled	107
Admitted during the year	20
Average number.....	85
Baptized	2
Christians at the end of the year	20
Prescriptions to inmates	5,063
„ outside patients..	651

Contributions will be most thankfully received by the Rev. B. D. Wyckoff, Sabāthu. We are permitted to say also that the Rev. John Newton of Lahore, father of the late Dr. Newton, will be glad to forward any contributions committed to him.

Note.—It should be mentioned that although the Asylum is managed by a member of the Ludhiana Mission, stationed at Sabāthu, the funds of the Mission cannot be used in any way for its support beyond paying the salary of the Missionary who adds the care of this institution to his other duties.

Yours &c.,

W.

THE KEITH-FALCONER MISSION TO THE MAHOMEDANS OF SOUTH ARABIA.

SIR,—In February 1885 the Hon. Mr. and Mrs. Keith-Falconer projected a Mission to the Mahomedans and Somalis around Aden. Having surveyed the protected tribes of the neighbourhood as far as El Hauta, capital of the Sultan of Lahej, they resolved to settle at Shaikh Othman, the well-watered British outpost and village, ten miles from Steamer Point. There the British Government granted a plot of garden land for the settlement. They returned to England to secure a Medical Missionary, and in December 1886 they set out for the new Mission, accompanied by a young skilled surgeon and missionary, Dr. B. Stewart Cowen. The cost of the enterprise was met by its devoted volunteer founders.

Mr. Keith-Falconer, being himself a member of the Free Church of Scotland and son of the late Earl of Kintore, who was long an honoured elder of that Church, asked its Foreign Mission Committee to recognise him, and to appoint his medical colleague, as its representatives. This the Committee cordially did, and their action was confirmed by the General Assembly. But the Mission was in all essential respects as catholic in its organisation as in its aims.

In the first week of 1887 the Medical and Bible Mission was begun in Shaikh Othman, in a native house, with remarkable success. The saving of a Jewish labourer, accidentally buried in a well which he had been digging, and the healing of an Arab gardener (a man of influence in the district), opened to the missionaries the hearts of the people, near and far. During a visit on camels to the Bedawin village of Bir Achmad, the relief of a poor woman who had suffered from dropsy for three years, so spread abroad the fame of the missionaries that they were dragged from house to house to see sick people. In February new patients flocked to them at the rate of 150 a month. The Lord, who had said to His faithful disciples, "Lo, I am with you alway," was seen to be accompanying the prayers and the labours of His three servants by the power of His Spirit. A wide door and effectual was evidently opened into the heart of South Arabia, for the first time in recent centuries.

In spite of frequent attacks of fever, Mr. and Mrs. Keith-Falconer held on, with Dr. Stewart Cowen by their side. The first of the two Mission Houses was slowly rising, a new well was being dng, and the garden was being prepared. It was felt that Shaikh Othman had been wisely chosen as the mission base for the interior. But on the morning of the 11th May, the beloved Ion Keith-Falconer was gently and suddenly taken to the Master's presence. The body of our pioneer missionary to Arabia was carried by the loving hands of British officers and soldiers (H. M. 98th) to the cemetery of Aden Camp. There he has taken possession of the land for Christ, as, six centuries ago, in the north of Africa, did the noble of Spain, Raymund Lull, whom, alike in sanctified learning and self-devotion, Ion Grant Neville Keith-Falconer resembled.

Such a Mission to the too long neglected Arabs—so founded, so consecrated, so blessed with the promise of the Spirit—must go on. The grateful people, amid lamentation and tears, implored the Christian physician speedily to return. The Right Hon. the Countess-Dowager of Kintore and the Hon. Mrs. Keith-Falconer have lovingly resolved each to guarantee £300 a year, as the stipends of two missionaries, thus continuing the arrangement made by the lamented Founder of the Mission. The Foreign Missions Committee of the Free Church of Scotland will become responsible for the other expenses. These ladies and the late Mr. Keith-Falconer had spent above £300 on the garden and first house.

I. To finish the first Mission Bungalow, and to build a second with a Hospital, the sum of £1,200 is required, which the friends of Missions are asked to contribute. Dr. Cowen will return in October to superintend the building operations, and *possibly* may be able to settle permanently.

II. Dr. Alexander Paterson, M.B., C M., (grandson of Dr. Chalmers's "Missionary of Kilmany") has been appointed as second Medical Missionary meanwhile. After some experience in the Arabic-speaking Mission of the American brethren at Cairo, he will join Dr. Cowen in January, when the two-storied bungalow may be ready. Volunteers, in the spirit of the last appeal of the devoted Missionary, will doubtless offer themselves for the work of preaching, teaching, and circulating the Word of God in Arabia.

What Christian is there—desiring to see Mahomedanism, in its original seat, fairly met by the Gospel of Christ, and praying that one of the most interesting of all the peoples of Asia, the Arab, may be brought to Christ now—who will not seek to have a stone in the Keith-Falconer Mission Buildings at Shaikh Othman?

T. M. LINDSAY, D.D., *Convener.*
GEORGE SMITH, LL.D., *Secretary.*
Edinburgh, 15 N. Bank Street, 20th July, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST CHURCH.
Sunday, August 14th.
Colaba—Colaba Causeway, 7 a. m. and 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4 p. m.
Byculla—Parel Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Cordial invitation to all.

LECTURE.

THE Lecture in the Free General Assembly's Institution, Khetwadi, to-morrow evening, at 8 P. M., will be by the Rev. R. MacOmish, B. D., on "MORALITY AND RELIGION."

TEMPERANCE HALL.—COLABA.

FRIENDS are cordially invited to the 7th Annual Tea-gathering, at the Temperance Hall, on Tuesday evening, the 16th instant, at 8 o'clock.

J. BRIGGS.

THE CHILDREN'S SCRIPTURE UNION.

THE Monthly Meeting in connection with the above Union will be held on Saturday, the 20th inst., at "The Lodge," Girgaum, at 5 o'clock. Children and young people are earnestly invited to be present, and to bring their Bibles.

E. M. CRITTALL,
Honorary Secretary.

Epitome of News.

SATURDAY, AUGUST 6.

—To-day's *Bombay Gazette* contains an announcement of the death of Sir Maxwell Melvill, C. S. I., yesterday, at 7 p. m., at Poona.

—Same: The search for ancient manuscripts which the Government have been maintaining in western India for some years past seems likely to be greatly stimulated by private enterprise. Mr. Mahadeo Chimnaji Apte has founded at Poona, under the name of "Anandashram," an institution which is intended to be a depository for "all the Sanskrit manuscripts that can be obtained"—a rather comprehensive definition by the way, and one which awakens thoughts of what Carlyle in his atrabiliar mood used to call "learned marine stores." Mr. Apte already congratulates himself upon having collected in Poona alone in about two months no fewer than fifteen hundred manuscripts, and he counts upon getting many more from the capital of Maharashtra.

—Same: Sir James Fergusson's arithmetic assigns very different areas to Russia and Afghanistan in the cessions of territory to round off their common boundaries from that given by the *Times* ten days ago, and telegraphed by the not very sceptical correspondent of a local contemporary. It now appears that Afghanistan obtains 770 square miles of territory near Khojah Saleh, while Russia obtains 825 miles of territory, said not to be quite so good, in the neighbourhood of Penjdeh.

—A curious case of fatal paralysis has occurred in Calcutta. An East Indian lady was at one of the windows of her house, about twelve days ago, to see the mail train approaching the Sitarampur station, when she saw a native run over and killed by the engine. This so affected her that she had just strength enough left to go to her bed, and as she did so she went off into a senseless state. In this state she remained for a whole week, when her relations took her down to Calcutta. The doctors said she was suffering from a violent attack of paralysis, and that no human skill could bring her round. She died on Sunday.

—We acknowledge with thanks receipt of the G. I. P. R. Co.'s *Monthly Guide* for August. Price, one anna.

—Home paper: An unpleasant reflection upon the venerable Emperor William is reported from Berlin this week. An army officer, having been insulted by another soldier, instead of challenging his opponent to fight a duel prosecuted him in a civil court. For this offence, or innovation, he was tried by a "court of honour" and convicted. The case having been presented to the Emperor, he approved of the verdict, and so the man is dropped from his rank and otherwise degraded for refusing to fight a duel when the occasion was offered. There is missionary work to be done yet in Germany.

—Native Indian subjects are declared eligible for enrolment as Volunteers in Madras.

MONDAY, AUGUST 8.

—*Rock*; July 22: There are four points to which every one should pay attention in taking a house or lodging at a seaside place, or anywhere else, if they wish to avoid the risk of typhoid fever or other diseases. The first is that the cistern which supplies drinking water should be quite distinct from that which supplies water for sanitary purposes. The second is that there should be a ventilating shaft to the soil-pipe. The third is that all housemaid and scullery sinks, bath-rooms, &c., should discharge their contents into an open gully, so that there shall be at least a foot intervening between the discharge-pipe and the receiving drain. This prevents impure gases from the main drain from passing into the house through the pipes. It is not sufficient that these pipes should be trapped; foul gas often forces its way through the water of the trap. The fourth point of importance is that the overflow-pipe of the drinking cistern should not lead into the soil-pipe, for it stands to reason that if water can flow in one direction, impure gas can flow back by the same medium, thus contaminating the drinking water. Every father and mother ought thoroughly to grasp these four points. We have heard of people leaving healthy homes, spending lots of money searching for health for their little ones, and then losing a child at the seaside from typhoid fever. The dullest minds could comprehend the question if they would only take the trouble.

TUESDAY, AUGUST 9.

—A company is being organized in Tanjore for constructing a railway line from Paumben to Ramesweram, a distance of about thirty miles, and purchasing the necessary materials and rolling-stock. This line, if constructed, will be of great use to pilgrims to Ramasweram.

—A bill has just been adopted by the Italian Chamber of Deputies for the abolition of tithes in Venetia and the Romagne, the only provinces still subject to these mediæval burdens. The bill provides that from and after the date of its enactment the land shall be discharged from liability to tithes, except in favour of incumbents then already entitled thereto. The successors of such incumbents are to receive, instead of tithes, such annual payments from the public Worship fund as shall in the case of bishoprics bring up their respective revenues (if below that figure) to 240*l*.

—*Bombay Gazette*; EXCHANGE: Steadiness still continues, the most prominent feature in the market for sterling, and our to-day's quotations show an advance of 1-32d per rupee on last Monday's figures.

Bank Bills on demand	...	1s. 4 31-32d.	per rupee
Telegraphic Transfer	...	1s. 4 15-16d.	„
Do. 3 months' sight		1s. 5 1-32d.	„
Do. 4 „	...	1s. 5 1 16d.	„
Do. 6 „	...	1s. 5 5-32d.	„
Credits 3 „	...	1s 5 5-32d.	„
Do. 6 „	...	1s. 5 5-16d.	„
Documents 3 „	...	1s. 5 3-16d.	„
Do. 6 „	...	1s. 5 11-32d.	„
France 3 „	...	1·80¾	„
Do. 6 „	...	1 82¼	„

—Same: The probable effect on the learned professions of the obligation to serve three years with the colours which the new military law imposes on everybody in France is of interest from the point of view of European civilization. There is some reason to apprehend that once the principle is accepted, it will be applied in all the countries which find themselves compelled to rely on universal military service as the one means of escaping destruction at the hands of neighbours armed to the last man. In that case, with all the undergraduates drafted off to the barracks and the camp, there to remain for three years, with the chance of remaining other years if war should arise or become imminent, how will the learned professions be filled? How will the pulpits be filled, except by men who have undergone the teaching of the barrack-room, and have acquired something of the robust conscience of the soldier? The French ecclesiastics have in vain protested that to compel the seminarists to pass through the ordeal of military life at an age when they are still immature, and very susceptible to external influences, will unfit them for the ministry; and, what is perhaps worse, they will come to be regarded by the lay community as unfitted for it, and likely to prove an unwelcome and possibly dangerous influence in family life.

—The Punjab Government has had placed at its disposal by the Government of India a further supply of Brittany cattle, which have just been imported from France. They will be distributed among planters in the Kangra Valley for breeding experiments.

—*Overland Mail*; July 22: The deaths recorded this week include those of General W. J. Smythe, F. R. S.; Lieutenant-Colonel J. L. Bryce; Lieutenant-Colonel C. Buckle, B. S. C.; Lieutenant-Colonel E. C. Grant

Servia: The railway between Nish and Pirot is now completed, and the first steam engine was driven to Pirot on July 17. There now remain only the 150 kilometres of Bulgarian line between Pirot and Tatar Bazardjik to be finished, and Constantinople will then be in direct railway communication with Calais.

A Reuter's telegram from Lauterbrunnen says: It is feared that an Alpine accident, involving the loss of six lives, has occurred in the Bernese Alps. A party of six persons left here on July 14 to make the ascent of the Jungfrau, but have not since been heard of, and grave anxiety is felt as to their fate. Guides have been despatched up the mountain to search for them, but have not yet returned. All the missing men were natives of Switzerland.

From Geneva comes intelligence that the bodies of the six tourists who disappeared on the Jungfrau have been found at the foot of a precipice four hundred feet high.

A despatch from Samaden, in the Canton of Grisons, states that while two English tourists were on the Glaciers of Morteratsch, in the Engadine, one of them a clergyman, fell into a crevasse. His body was recovered, but with great difficulty.

The Church Pastoral Aid Society has just received a telegram from Switzerland announcing the death of the Rev. D. Wheeler, their Association Secretary for the North-East district, by falling into a crevasse on the Morteratsch Glacier.

The Indian Contagious Diseases Act: Mr. J. Stuart asked whether her Majesty's Government had taken any steps to procure the repeal of the Indian Contagious Diseases Act (Act XIV. of 1868), and, if not, whether they were now prepared to take any steps to procure its repeal.

Sir J. Fergusson: The Secretary of State is in communication with the Government of India upon this subject, but their reply has not yet been received.

WEDNESDAY, AUGUST 10.

—Mr. W. H. Crowe, the District Judge at Poona, has been engaged for several days in investigating the case in which Captain C. E. Harrison, of the 2nd Durham Light Infantry, prayed for a dissolution of his marriage with his wife, Sarah Elizabeth Harrison, on the ground

of her adultery with Private Kirkham, of the same regiment, and some other person whose identity is unknown. The respondent denied the allegation, and urged further that the petitioner had condoned the adultery with the co-respondent, if any, and had also been guilty of adultery himself. The court found that the respondent had committed adultery with Kirkham, that the husband had not condoned the infidelity, and that he had not been guilty of marital misconduct. A rule *nisi* was therefore granted.

—The Str. *Bokhara*, with English Mails, left Aden for Bombay, Tuesday, 1 p. m.

—We regret to learn of the sudden death of Mr. C. W. P. Watts, C. S., Judge of Moradabad.

—Much excitement has been caused in Bolton by a statement that a foreign machinery order of great magnitude has been lost to the town owing to the strike. One of the largest engineering firms in the town has been negotiating for an order for India which would have employed 1,500 hands for six years, but owing to the large penalties attached to the non-completion of certain sections of the work within a given time, and owing to the strike making this impossible, they have wired their foreign agent to withdraw although it was almost certain of the order, which will now probably go to a German firm.

—*Bombay Gazette;* Nagpore: Another project that is in the air is the establishment of a Technical College, to be set on foot by obliterating the Morris Arts College, and using its funds (if the original subscribers consent) to erect a Morris Technical College, which will work in harmony with the classes of the Free Church Institution now called the Hislop College. The new Technical College will probably entertain professors in law, agriculture, veterinary science (including Smith's work) and drawing. No new principal will be appointed; the senior professor taking the duties of principal. It will thus be possible for a student to carry on his courses both in arts and industry at the same time—the arts course in the Hislop College and the technical course in the Morris College.

The conception of this union and bifurcation is said to be due to the Chief Commissioner, whose secretary, Mr. A. L Fraser, is working out the details. Both these gentlemen, I understand, are reasonably hopeful of the plan's success.

—A Mr. Jardine has been sentenced to four years' imprisonment for attempting to kill his wife at Delhi

—*Indian Messenger:* We sincerely regret the recent agitation in favour of infant-marriage, not because we are in any way afraid lest it should obstruct the cause of social progress in this country, but because this retrogade movement will tell seriously upon the intellectual honesty of the rising generation, and give a premium to hypocrisy and false self-satisfaction. Infant-marriage is doomed; its utter banishment from society is simply a question of time. We harbour no fear on that score. But the only thing that we regret in connection with the recent agitation is its hollow, insincere character. When people who would never think of giving their own daughters in marriage before they were fully grown up,—who have, in their own family, given practical proofs of their partiality for adult-marriages,—when they now come forward as apologists for early marriages, the value of their agitation may well be ascertained. Most men feel infant-marriage to be a grave social evil—but a false patriotism and a false idea of nationality come in, and kick up a spurious, hollow, and insincere agitation in support of it. That is the real evil. This tendency to hide our own shortcomings, and parade the virtues of social institutions which in our heart of hearts we detest,—this hypocrisy and insincerity—is what we regret most.

Thursday, August 11.

—*Bombay Catholic Examiner:* "The Irish Land Bill which has just passed through the Committee of the House of Commons deserves, as a very little consideration will show, the eulogistic description given of it by Mr. Parnell as a most useful measure and one which will largely contribute to allay the present discontent. For in the first place it confers a boon upon a hitherto neglected class, that of the leaseholders, who constitute about a fifth of the tenant farmers of Ireland, by allowing them to apply to the Land Courts for a reduction of excessive rent. By one of its most important clauses it mitigates the hardships and tends to lessen the number of evictions by simply providing that no eviction shall take place until the full time for all compromise and arrangement is over. By another clause it allows to tenants who have become insolvent by no fault of their own to apply to the County Courts to have the payment of their rents indefinitely postponed, or spread over a certain number of years, during which period they themselves will be secured in the full possession of their holdings. The suggestions of Mr. Chamberlain and the Liberal Unionists made for the purpose of rendering the bill a far more popular and satisfactory measure than it otherwise would have been, appear to have been carefully attended to."

—*Indian Witness*: No law can sanction the vicious C. D. Acts without contravening all laws, natural, common and divine. Lord Chesterfield said in Parliament, "Luxury, my Lord, is to be taxed, but vice is to be prohibited, let the difficulty in the law be what it may. *Would you lay a tax upon a breach of the Ten Commandments?* Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could afford to pay the tax?" The application to the legislation before us is plain. If the Government of India is ready to repeal the decalogue, then they can enforce these infamous measures. "But He that sitteth in the heavens shall laugh" and smite all such infamies with collapse.

—Same: We learn by telegram that Simpson College, Iowa, (U. S.) has conferred the degree of Doctor in Divinity on Rev. B. H. Badley, M. A., of Lucknow. We congratulate Dr. Badley. The degree has been worthily won, and will be honourably worn.

—It is reported from Rome that six or seven miles of untrodden catacombs have been discovered under the "Eternal City."

—*Times of India;* Mussoorie: I am sorry to have to announce the death yesterday, from cholera, of Colonel Becher, Commanding the 2nd Battalion P. W. O. Goorkhas. The regiment has been suffering from a severe attack of cholera for some time past. Colonel Becher was indefatigable in his attendance, cheering and comforting his men. He came up to Mussoorie last Wednesday, apparently in perfect health, and never complained of feeling unwell. He was seized the following morning, and died yesterday about 1 p. m., baffling all medical skill.

—Mr. S. R. Bhandarkar, M. A., Assistant Professor of Sanskrit in the Deccan College, has been appointed to succeed Rao Saheb Ganputrao Moroba Pitale, as Assistant Registrar of the University of Bombay.

—*The Gospel in All Lands*; July: At the beginning of the year we promised to make the numbers of this magazine for this year an Enclyclopædia of Missions.

The numbers for the first half of the year contained illustrative and descriptive articles on the following subject:—

January.—Europe.
February.—Abyssinia.
March.—Africa.
April.—South America.
May.—Mexico and Central America.
June.—Japan and Korea.

The numbers for the last six months will contain articles as follows:—

July.—China.
August.—India.
September.—Asia
October.—Greenland and British America.
November.—United States including Alaska
December.—The Island World.

The number for September will give an account of all countries in Asia not considered in the previous numbers for the year. We shall thus, during the year, give an account of all the countries of the world and of mission work therein. We shall also in some of the numbers yet to follow furnish a full list of missionary books, missionary societies, etc.

Friday, August 12.

—Fall of rain, to date, Fort, 67 inches.

—Deaths last week, 491. By cholera, 21.

—*Poona Observer:* In Wednesday's issue there appeared a paragraph of a man named Govinda Dhurmajee being arrested by the police for having in his possession currency notes of a large amount which were supposed to have been fraudulently obtained. Yesterday morning Govinda appeared before Mr. A. H. Plunkett, the City Magistrate, and complained that he was severely maltreated by the police, who had charge of him. He stated he was placed in a room and was struck several violent blows for the purpose of extracting a confession. The Magistrate found illustrations of the man's statement in innumerable bruises on his person, and ordered him to be sent to the Sassoon Hospital for treatment, and an inquiry to be held as to the nature of his injuries.

—*Bombay Gazette*: Mr. Langworthy's apology, even with twenty thousand pounds added to it, and a settlement of £500 a year upon his child, makes no full amend for the cruelty and injustice of twice going through the form of marriage with a woman, and then casting her off as a discarded mistress. But Mr. Langworthy was not before the court for punishment; he was sued on civil procedure, as defendant in an action for breach of promise of marriage, and in proceedings of that sort it is neither permissible nor possible to give the wrong-doer all that he deserves. His withdrawal of the imputations he had made against Miss Long leaves no room even for him to deny that his treatment of the lady whom he deceived was villainous. Except for that reason it is superfluous, for the conduct of the lady has throughout been irreproachable, and needed no vindication from him.

—Same; Allahabad, 11: Lieutenant-Colonel J. H. Browne, 2nd Punjab Calvalry, died of cholera at Bannu.

—A police sepoy ran amuck at Benares on Tuesday. He shot his sub-inspector, wounding him seriously, and then fired at Mr. Parsons, District Superintendent of Police, but missed him. He afterwards gave himself up at the Kotwali.

—The latest news from Herat reports that peace is once more restored there, and that matters are likely to remain quiet.

—July 17 there were earthquake shocks at various places in Egypt, Italy, and Spain.

—J. H. in the *Times of India* says: On driving along Grant Road at 9-30 a. m. to-day, Thursday, I noticed crowds of natives picking up small pieces of metal from off the road. I found the same in Upper and Lower Duncan Roads and Jugjeevun Kheka Street. On inquiry, I found the metal had come down with a heavy shower. The natives called it silver. I secured two pieces and applied the test for silver without effect. I believe the metal to be platinum. The pieces shine like silver, are all alike nearly $\frac{1}{8}$th of an inch in diameter, 1-64th of an inch thick, slightly concave on one side and convex on the other. Seeing that the fall of metal was for more than one mile in length, there cannot be the least doubt of the metal coming from the sky,

and it would be interesting if any of your correspondents can account for such a strange phenomenon. I shall be happy to hand over the two pieces of metal to any one competent to analyze it.

Selections.

ARCHDEACON FARRAR AT CHESHUNT COLLEGE.

COMING to the reasons why he could propose *ex animo* the sentiment of Prosperity to Cheshunt College, the first reason was, because in that College there were trained many young students for the ministry of his own Church as well as for the ministry of other religious bodies. It was one of the well-known principles laid down in the Charter of the College by the Countess that all the young students were to be perfectly free to choose for themselves the sphere of their future labours. He could not imagine anything of more advantage than the mingling together of young students whose destinies, and, perhaps, whose opinions, differed from each other. Truth was far more likely to be elicited from the collision of friendly and independent minds than amid the deep torpor of decided opinion. He therefore hoped the college would always remain true to that principle of catholic charity which was so well expressed by Whitfield when he said: "Do they hold repentance toward God, faith in our Lord Jesus Christ, and holiness of life? If so, they are my brethren." (Applause.) The College illustrated the one principle in which the Victoria era had made the greatest and purest progress—and that was the principle of tolerance. One was delighted to think that men were beginning more and more to respect each other's convictions, and, he hoped, to execrate the Inquisition and all its works During that age they had wisely removed, and, he trusted, would continue to remove, all restrictions and all disabilities which might have been imposed by the predominance of any particular phase of religious opinion or of religious organisation. (Applause) The second reason was because Cheshunt College had avowedly opposed itself to anything approaching to party spirit. It was laid down very early in the history of the College, that it was not founded to serve the interests of a party, but "to promote the extension of the kingdom of Immanuel by the publication of His glorious Gospel." He had long been accustomed to consider the mutual hatred and antagonism between different bodies of Christians as the very Anti-Christ. Whenever he saw any religious sect or party separated by the spirit of envy, hatred, malice, and all uncharitableness, however blue its fringe was, and however broad its phylacteries might be, he said that such Christianity was no better than heathendom. (Applause.) He therefore earnestly hoped that the College would train many young students who, though they worked together in different denominations, would always remember that spite and malice and innuendo, and the poison of asps under human lips, were the very antithesis to anything real in any religion, and most of all in the religion of the Lord of Love, of which the watchword and the fulfilment and the new commandment and the inspiring spirit was the spirit of love. A third reason why he could propose this sentiment very heartily was because the College was the living monument and outcome of a most glorious movement. They could not be sufficiently thankful for the great Evangelical movement which came like a new life to the Church at its very lowest decadence. Every single trace they got of the history of the Church of the eighteenth century gave a perpetual testimony to the somnolence which pervaded it. The Evangelical movement came like a vernal breeze, blowing from the four winds of God among these dry bones, that they might live. They caused a resurrection, a shaking of dry bones in the Valley of Vision. Those remarkable gatherings upon Kennington Common, and those addresses to the colliers of the North, when the tears made quite unwonted traces down their grimy cheeks were the beginning in the eighteenth century of a Divine enthusiasm which even yet had not spent its force. They could not help seeing that there was passing over almost all the churches a wave of what he might call, perhaps, mediæval revival; but, whatever was best in that High Church movement, as it was sometimes called, was itself derived from the Evangelical movement, and the undoubted leader of that movement, Cardinal Newman, had told them that his own early piety was fed and stimulated by the Evangelical commentary of Thomas Scott. He would give but one other reason why he could heartily propose prosperity to the College, and that was because he wished to show by something more than mere idle words the desire which actuated him, and which, he hoped, actuated thousands of other English clergymen, that every one of them should, when they held, as they did, the great essential, common, eternal truth of their common Christianity, join hand to hand together, and fight shoulder to shoulder in the great, Armageddon battle that undoubtedly would soon begin in the world. It was very common for him to hear a certain prayer taken from their Accession Service, which warned them of the deep danger they were in from their unhappy divisions, and, unfortunately, he had constantly heard that prayer used as a preface to gatherings in which the whole spirit of the prayer was violated by bitter prejudice and by narrow ecclesiasticism. (Applause.) He felt that there was a deep need for that prayer, and wished to be guided so far as he could by its inmost spirit. His test of a true Christian was not in the least whether he believed in the necessity of three orders in the Church, but whether he did or did not bring forth the fruits of the Spirit (Hear, hear) "He that doeth righteousness is righteous." It was told of their foundress the Countess of Huntingdom, that Frederick Prince of Wales once said of her to one of his Court Ladies "Lady Charlotte, when I am dying I think I shall like to take hold of the skirts of the mantle of the Countess of Huntingdon in order that she may lift me with her to heaven." There were many who belonged to other denominations than the Church of England to whom the same high eulogy might be applied. There were some, no doubt, who talked lightly of unchurching the Presbyterians like their friend Dr. Gibson, and of unchurching various Nonconformist bodies. What did they mean? Did they mean the Presbyterians and the Nonconformist bodies were not members of the Established Church of England? If so, they were only expressing a very bald and needless truism. But did they mean that Presbyterians and the various Nonconformist bodies did not belong to the great Church of Christ? Did they want to unchurch them in that sense? If so, they were guilty of a gross and uncharitable falsehood. (Applause.) Believing as he did in the necessity for this unity between all Christians, he should never hesitate to express his own strong conviction that the Spirit of God, although working by certain material channels, was by no means confined to those channels, and that a great many men were consecrated by the hands of invisible consecration on whose heads the hands of a bishop had not been laid. He should never hesitate to show his conviction that "the wind bloweth were it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." (Applause.) Therefore he had great pleasure in proposing on that occasion prosperity to Cheshunt College. (Loud applause.)—(*Nonconformist*)

THE GAINS OF CHRISTIAN DILIGENCE.

A SERMON DELIVERED ON SUNDAY MORNING, JUNE 19TH, 1887, AT UNION CHAPEL, MANCHESTER, BY THE

*Rev. Alex. McLaren, D. D.**

"WHEREFORE the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—II. Peter, i. 10-11.

It takes strong and frequent stimulants to keep even good Christian people awake. Peter knew how hard he had found it once to watch even one hour; and he knew how powerful are the temptations for us all to slacken in our life-long work. So he imbeds those precepts which we have been contemplating in former sermons, in a rich abundance of motives preceding and following them. He introduces them all by a reason drawn from the exceeding great and precious promises which God gives, that we may become partakers of the Divine nature. And he follows them all, as we saw in our last sermon on this context, with a motive drawn from the contrast between the happy condition of the men who diligently acquire them, and the miserable issue of slothful neglect.

He cannot leave the subject yet without one more last word, and so he proceeds in my text to urge still further motives built upon that contrast which he has been drawing. There are three. He urges this diligence because it is the seal of our Christian standing, because it is a staff for our feeble steps, and because it is a condition of our abundant entrance. And these three clarion peals, as it were, ought surely to be enough to awaken any sleepers, and to set us all to continuous work.

Notice how very homely a virtue it is that takes all this motive to persuade lazy people to it,—nothing more than hard work. Diligence is a very prosaic grace, extremely unlike the heated emotion, and the idle sentimentality which some of us take to be religion, but it is the foundation of all excellence, and emphatically of all Christian excellence. "In the sweat of thy brow thou shalt eat bread," is as true about the "bread of God which came down from heaven," as it is about the bread that perishes. For although we get it first, not by diligence but by faith, we keep it and are nourished by it, by diligence that flows from faith. Work hard at mending yourselves is Peter's first and last precept, a prosaic and homely advice which if you took to heart would revolutionise the lives of many of you. So then, let us deal this morning briefly with these three great motives. Put yourselves, as it were, under this triple shock from the battery, and see if it will not send some vigour into your nerves.

I. First of all, diligence in the cultivation and nurture of the Christian character is the seal of our Christian standing.

Exercise it, says Peter, to "make your calling and election sure,"—to confirm your possession of these Divine, and, in themselves, unalterable facts.

Now it is very easy to raise a metaphysical mist round these words, and to suggest that,

* Arrangements have been made with Dr McLaren, by which the *Christian Worker* and *Missionary Record* obtains the *exclusive* right to publish his current sermons. The sermons will receive his careful revision, and each issue will contain a sermon preached on the Sunday previous.

taken in their whole breadth they are inconsistent with other representations of Scripture and, still more, with some forms of Christian theology. But their plain, honest meaning is this, that the Christian man's continued possession of Christian privilege depends on the consistency and diligence of his Christian conduct.

There are two ways of regarding the whole process of man's salvation, one, looking on it from the Divine side, the other from the human. According to the one all is traced up to God, according to the other the Divine power and act are conditioned by man's faithfulness. These two sides of the shield are both real; they are both true. Our faculties do not reach to their full reconcilement. Christendom has been split up into fighting camps, because Christians have, some of them, laid hold of the one aspect and others of the other. The New Testament puts them both together, and, in a paradox which is far truer than all one-sided and therefore superficial consistency, says: "Work out your own salvation with fear and trembling, *for*,"—not 'although' but '*for*'—"it is God that worketh, in you, to will and to do." And so here, God's summons and choice to the blessedness of His Kingdom is represented as some solemn deed that needs your assent and confirmation. He does not summon and choose men to a salvation, which consists of certain arbitrary privileges which they may possess whatever their character, but, He "calls us to holiness," and "chooses us that we should be holy and without blame before Him." If we are not carrying out, or trying to carry out, His design in that summons and choice, are we not invalidating it, and making it of none effect? Are all the warnings of the New Testament against apostasy directed to an impossible case? Was there never a servant who had all his forgiven debts bound again round his neck because of his unworthy conduct after he was forgiven? Is it perfectly impossible that men who have once tasted of the good word of God, and of the powers of the world to come, should fall away? Is there, or is there not, such a thing as "making shipwreck of the faith?" If the words before us have any force of motive, it is because their converse is true, and the man who is *not* seeking diligently to adorn his soul with the graces of the Christian character is making his "calling and election" *un*sure. And therefore, Christian men and women, without befogging ourselves with cloudy metaphysics, let us lay to heart this plain teaching, that on our faithfulness and Christian diligence does depend our retention and continued possession of the privileges which God has given us.

There is another side to this thought, viz., that this same diligence confirms our Christian standing to our own consciousness. The real sign to a man that he is Christ's is that he is growing like Christ. There are other signs, too, and we are directly conscious of faith and love to Him. There must be limitations to this principle, because it is possible that a true Christian heart may be an imperfect one. The presence of evil is not such a proof that a man is not a Christian as the absence of good is. But with such necessary limitations let us remember that we have no real solid reason for thinking ourselves Christian people, if in our characters there is the absence of all the consequences of that Christianity. If the tree never puts out the feeblest leaf, nor ever grows one hair's breadth, it is even all one as if it were dead. And so I beseech you, brethren, remember that all negligence in the Christian race, all slothfulness in the acquisition of Christian graces, all apathetic indifference as to whether you possess them in increasing measure, or possess them at all, have this for their certain effect, that all your mind will be clouded with a doubt, and instead of being able to say:—"I know in whom I have believed," the utmost that you will reach will be the unanswered and miserable question "Am I His, or am I not?" Make sure work to your own consciousness of your possession of the summons and choice of God, and that you may, "give all diligence" to "add to your faith."

II. Then further, notice the second motive which is urged here, that this diligence in the culture of the Christian character becomes a a staff to our else tottering steps.

"For," says Peter, "If ye do these things ye shall never fall." So our Version has it; but the promise is even more emphatic—"Ye shall never *stumble*," which comes before falling. There shall not only not be the actual fall, but there shall not even be the half fall of stumbling over a stone. Does that mean that if a man will only set himself diligently to try and cultivate these Christian graces he will thereby become immaculate and free from sin? Not so. Observe the language—"If ye do these things." More literally and accurately we might read:—"While ye do these things." As long as a man is diligently occupied with the stress and strain of his effort in adding to his character the graces that are here enjoined, so long will he stand firm in righteousness. Our security against sin is the active cultivation of good. We all know that the best way to fight a vice is to give its victims some other interest, and occupation. The true way, for instance, to conquer intemperance is to supply loftier tastes and employments, books, music, higher interests, so that the craving for the lower excitement drops away of itself. And just as a man full of business will walk down a crowded street, and see none of the tempting goods that are in the shop-windows, so a man engrossed and absorbed, as we all ought to be, with the active cultivation of the Christian graces, will pass scatheless through temptations which he is too busy to notice. The devil may tempt a hard-working Christian, but an idle Christian tempts the devil. We have no such efficient prophylactic or shield against the assaults of evil, as the pursuit of good. "*Whilst* ye do these things ye shall never fall.

Again, the way to keep ourselves from becoming worse is resolutely to aim at getting better. If we are not going in the one direction we are certainly going in the other. A young skater finds it very difficult to stand on the ice, and if he does not want to have a tumble, has to move. A man on a bicycle keeps upright as long as he keeps it in motion; as soon as he stops, down he goes. If we do not look upwards we get dizzy on the narrow Alpine ledge along which we are travelling, and we shall be smashed to pieces at the bottom of the cliff. "Whilst ye do these things ye shall never fall." As long as your hearts are warm with a Divine enthusiasm for progress, and your feet are pressing along the road and the eye fixed upon the goal, God's angels will bear you up on their outstretched hands lest you lame yourselves against any stone of stumbling.

Again, such diligence, though it may not be crowned with complete success, will certainly secure from utter faillure. The man whose deepest desire is to become like Christ, may have the realisation of that desire broken in upon by some surging temptation that sweeps away his barriers. But though the boiling flood may spread far over the prostrate-wall, and bury beneath its waters rich culture and precious fruit, still it will dry up, and perhaps it may leave behind it a deposit which, by God's wonderful chemistry, shall make the devastated field still more fertile than in the past. At any rate, for a man who thus lives, and for him only, the main set and current of whose life in the deepest movement is towards God and purity, one, may be bold to say that his falls will be parentheses, and on the whole he will stand. "Though he fall he shall not be utterly cast down, for the Lord upholdeth him with His hand."

III. Lastly, we have here the thought that this diligence in Christian culture is the condition of the entrance abundantly ministered.

It is only in this place of Scripture that the epithet "everlasting" is attached to the phrase, "the Kingdom of Christ." And the reason for its employment here is obviously to point to the future and perfect form of the Kingdom, which is manifested in transient form here upon earth, into which Christ's children have already entered. But beyond that entrance into the changing earthly aspect of His kingdom there is the further entrance into the form which it assumes, when perfection comes, and with it permanence. So we have here to think of an entrance into the rest that remains, the kingdom that waits Christ's subjects and servants. Notice, further, that the word rendered "ministered," in this great promise, is the same as that which was employed at the beginning of Peter's enumeration of graces, and was there translated "add." If you "furnish in your faith" these various graces, then, with a blessed Divine reciprocity, God will "furnish to you the entrance" into His kingdom. "Whatsoever a man soweth that shall he also reap." And this entrance is to be "ministered abundantly"—*richly*, as the word might be rendered. Peter, in his former letter, spoke in one place about the righteous "being scarcely saved." There is a "being scarcely saved," and there is an "entrance abundantly." And the principle that lies here is plain, that the degree of our possession of the perfect and permanent royalty of Heaven depends on our faithfulness here on earth. All its blessedness is one, for God in Christ is it all. Each soul receives of that blessedness according to its capacity, for He flows into and fills the whole measure of the perfected soul. But there are degrees of perfection; and the capacity for receiving God depends upon earthly faithfulness. So ten cities, five cities, reward the diverse and unequal diligence of the servants. For us there is the alternative possible, if we be Christian men and women, of an entrance as if of ship-wrecked mariners scrambling through the surf, getting to the firm land indeed, but bringing nothing with them but what they stand in; or an entrance into port with full sails and flying colours, and shouts of welcome.

Dear brethren, these be no rhetorical exaggerations, but the plain simple teachings of the New Testament, and I press them upon you.

Hear what a certain Rabbi Isaac said, commenting on the words:—"Man goeth to *his* long home." "In that world a place will be given to each according to his degree. Like a King who comes into a town with his attendants, the entrance indeed takes place for all through the same door but in the inn a chamber is allotted to each according to his rank" "In My Father's house are many mansions." Do you not be contented with being "saved yet so as by fire," but "giving all diligence furnish in your faith," the virtues of the Christian character; and God will furnish abundantly" unto you the "entrance."—(*Christian Worker.*)

DR. DUDGEON'S PROPOSALS.

LETTER TO THE REV. STORRS TURNER.

Peking, Dec. 18th, 1886.

THE time has come for more decided and aggressive action in China. The Chinese Government has apparently receded from its bold and long and praiseworthy position of antagonism to the drug, and seems now to have acquiesced in a policy of at least temporary connivance. The old moral attitude of

determined opposition has given place to one of expediency and financial considerations. How far our own policy has brought about this condition I leave you to judge. With the Chinese it is apparently *muh fah tse*, as they express it—*no method*. If they stop the native growth, the foreign import increases. They cannot stop the latter—what are they to do? Make the best of their situation, and hope, in one way or another, by one plan or another, to limit and finally extinguish the foreign import. Without stopping this, there is no hope for China. She cannot, in the face of the foreign import, put down the native. The result will only be a greater drain of silver from the country. She is going to try what she can do by gradually increased taxation. Nobody denies to her the power and the will to put it down within her own dominions; but is it expedient at present? Judge ye.

In proportion as the Government has been obliged to change its attitude of hostility to the drug, it is the duty of the people to begin a crusade against it. We can all assist China in furthering this object, promoting and developing the growth of a strong, healthy public opinion, which would ultimately either compel the Government to take action, or still better, make it unnecessary for the Government to take action, the people themselves abstaining from the cultivation, sale, and consumption of the drug.

The missionaries propose in general to trust to the dissemination of the Gospel to bring about this result. But this must be a very slow process, and I think other agencies should be set a-going. The people themselves have banded themselves together to stop the cultivation in some districts, so as to avert a scarcity of the food supplies. Let but this feeling spread, and we shall see the happiest results. Let the Government withdraw its opposition to, nay, let it officially recognize, all non-political sects who have a temperance object. Let, for example, the *Tsai li* Society against the use of opium, drink, and gambling be recognized. This society, in the prefecture of Tientsin, boasts of about 700,000 members. The existence and flourishing condition of this society is sufficient proof, if proof were needed, of the desire to suppress the vicious, expensive, and enervating habit of opium-smoking. In 1878, the Viceroy Li had a favourite named Li, an habitual smoker, whom he promised to employ, if he left off smoking, and whom he advised to join the Tsai li, which he did, and this man has been in charge of the American dredger till it sank at Taku bar last August. The Viceroy is said to patronize this sect, and in other ways has helped forward the anti-opium movement.

The appointment of an agent to collect information, to superintend the work, to establish agencies in all the missionary and other centres; to employ native helpers; to publish sheets and tracts; to hold public meetings; to deliver lectures (to engage Chinese and foreigners to do so); to establish opium refuges, opium teetotal societies; to promote affiliation with all existing native sects holding similar tenets; to prepare memorials to local officials, and, if necessary and expedient, to foreign ministers and governments, and Chinese officials and Government; to publish in Chinese and English a monthly or quarterly journal, containing appeals to the people, officials, and Government, with appeals to the opium-smokers, recipes for the cure of the habit, with a description of its evils; to memorialize the Government to increase the taxation both on Indian and native drug, on the latter to make it unproductive as a crop; and debar all students who are opium-smokers from attaining to office, preferment for none who are addicted to the habit, the publication of the names of all officials who smoke or are suspected of smoking; to induce the good native officials and gentry, and *literati* generally, to form anti-opium societies and establish refuges, and in every way to discountenance the growth and consumption. Such an agent, with the aid of his native helpers and committees formed among all the missionaries, at all the stations throughout the empire, would collect clear and full information about the native growth, the action of the various provincial governors, the sale and consumption of the drug, &c. In this way an active crusade could be carried on against opium, and much useful information would be disseminated. The demand for the anti-opium tract, published by the Hankow Tract Society, and prepared by Messrs. John, Hill, and myself, meets with a large demand. It contains pictures of the smoker's progress, prayers for deliverance, and recipes.

Such an agent might, in whole or in part, be supported by the united help of the various missionary societies of Great Britain and America, or two or three missionaries of the various societies might be told off to help such an agent and such a cause—a true missionary one. Collections in aid of such a scheme could be collected from foreigners and Chinese in China. Such action would commend itself to the Chinese and foreigners alike. The success of mission work, and the renovation and rejuvenescence of China are intimately connected with it. Similar action should be taken in India for the formation of public opinion against the cultivation of the poppy and the manufacture and sale of opium. I strongly favour the appointment of one or more agents from among missionaries on the field or otherwise, who would seek to carry out these and similar objects. The idea is worth entertaining, and could not but be eminently beneficial. The missionary band all over the empire, from all the different nations and societies, would I feel sure, herald such action with joy, and would gladly aid in advancing the cause. We should meet with much sympathy from the Chinese people, who yet have not emancipated themselves from the idea that we are not entirely responsible for all the evil (the essays by natives on the subject indicate this), and we should be publicly identifying ourselves with a cause of which we need not to be ashamed, and one that is bound, in the long run, to carry all before it. Have we sufficient enthusiasm to enter upon such an anti-opium campaign? The Christian public at home would give us their hearty support. You are anxious, apparently, to begin some such work.

I must not enter further upon this subject. An Anti-opium Society has been formed here, and bills are placarded in our streets calling the people to sign a pledge neither to smoke, nor sell, nor cultivate opium. Why not extend such a teetotal society to all parts of the Empire? we need for this purpose an organizing secretary. The matter, if left to itself, will progress slowly.

In regard to the state of public opinion in China, there is no question that the majority of the Chinese, officials excepted, who derive a special income from it for themselves, is against the continuance of the trade, the cultivation of the poppy, and the consumption of opium. I might safely, without the risk of being called in question, assert that the entire people, smokers and non-smokers, are opposed to the evil and would hail with satisfaction any plan by which they could be relieved of it.

An active agitation in China would be productive of good results; more good could be done, rapidly, easily and economically, than in any other way. This would be attacking the evil at its source. I wrote to a friend who is well informed on opium and other matters, and the following is the substance of his reply to the question I addressed to him, with my own comments thereupon. *As to native growth*, it is needless to say that it is increasing everywhere. Since 1884 it is to be seen growing on the banks of the Peiho. From this we may argue about the rest of China. In 1882 it was estimated at 240,000 piculs, now it is said to be 370,000, including Mongolia and Manchuria. All calculations are of course more or less of a guess. Various estimates differ widely. All, however, agree in according a large and ever-increasing growth to the native cultivation. The quality, too, is improving, and is competing more or less successfully with the Indian drug, especially in the north. Along with this extension of the native growth one naturally infers an increased consumption, and such seems to be the case. My own eye detects a much larger number of persons in the streets whom I meet daily, as addicted to the drug. I was especially struck with this on my return. According to my correspondent, the consumption, as regards heavy smokers, has decreased, but the fashionable or comparatively moderate smokers—a very difficult class to define—have increased, it is said, 60 per cent. since 1882. This condition, he says, resembles to some extent what we find in our own countries, the number of the habitual drunkards has decreased, but the consumption of alcohol by moderate drinkers has increased. He believes that the habit of opium-smoking will disappear in time by itself, and he quotes the disappearance of some 70 per cent. of the heavy use of opium. He further states that since the li-kin duty was officially recognized this year at Peking, there is little doubt that by this act, it and the native growth are both legalized, and by the treaty of 1885 agreed to in London, China now sees her way clearly in this question and will not fail to avail herself of it, and how she will likely act, we may rest assured, will be in accordance with her past policy when all fear of foreign complications is removed. The arrival of the Marquis Tsêng and Shao Taotai will soon bring on the question for a settlement. The repression of the native growth, he asserts, is neither beyond her will nor her power. Financial considerations, he continues, have always weighed as important factors in all questions affecting China, and no more seriously perhaps of late than at any other time. About eight millions of taels from the India and eleven millions from the native growth reach the Board of Revenue, direct and indirect. No doubt the whole revenue is 40 per cent. greater, but this falls into the hands of the officials. The suppression of opium, he adds, would not interfere with the railway enterprise or the development of the material resources of the country on account of a greatly diminished revenue. This, I am assured, would not take place because other things would be cultivated which would employ more labour and would be more largely consumed.—(*Friend of China.*)

"HIS LOVE TO ME."

To an invalid friend, who was a trembling, doubting believer, a clergyman once said, When I leave you, I shall go to my own residence, if the Lord will; and when there, the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and tried as I am, her presence will rest me, for I love that child with unutterable tenderness.

"But the fact is, she does not love me; or to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a

constant expense on my hands ever since she was born. Yet although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"O, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God but God's love to me I ought to be thinking about; and I do love Him now as I never loved Him before."

From that time his peace was like a river. —(*Lights and Shadows.*)

Miscellany.

—*The W. Chr. Advocate*: Colonel J. W. Ray, of Indianapolis, has been intimately acquainted with the late Mr. De Pauw for many years, and the *Journal* reports him as speaking of Mr. DePauw in the following language:—

He was a man of the most rigid integrity. He lived up to all his contracts, and he expected others to do the same. He was a kind-hearted man, and when another met with misfortune no man was quicker to lend assistance than Mr. DePauw. With him business was business and charity was charity. When he believed that business should give way to charity, he put as much method in the charity as in his business. He was all his life a constant giver of small sums of money to the needy. For years he has been a giver to De-Pauw University, and to students who needed money to assist them through college. These gift were never made public. Prior to his large bequest to the college his gifts to the institution and students had amounted to at least £40,000.

To flatter him was to offend him. He was always modest and retiring. I have sat with him for three day at a time on the board of trustees of the University, and I never knew him to dictate how anything should be done. He was constantly suggesting, but never insisted on having his own way about anything. "I think you ought to do so," was a frequent expression of his, but he never said you must. He was a pleasant, plain and forcible speaker, and frequently spoke before the board of trustees. The last years of his life he was much wrapped up in the University; and the last time I was at his home he showed me two large boxes of letters pertaining to the University, which he had personally answered.

The best test of his whole life was in his own home. There he was king. I have seen him kiss his grown boys when leaving home and in every respect he made his home a charming place.

Another phase of his life was shown in his dealings with his thousands of workmen. Some years ago the New Albany rolling-mill shut down and three hundred men were thrown out of employment. Mr. De Pauw owned half of the stock of the mill. He proposed to the other stockholders to let them run the mill and he would resign all the profits due him if they would start it up for the benefit of the unemployed men. They refused, and he then offered to do the same thing, and they consented. At the end of the first month, when the statement came in he looked at it and saw he had lost a $1000. Handing it back to the book-keeper, he said: "It is $1000 out of my pocket, but $1000 in clothing and food for the poor of New Albany." The mill lost him money for several months, but the latter part of the year it paid him well and at the close the balance-sheet was in his favour.

TELEGRAPHIC NEWS.

London, August 5th: Admiral Fremantle succeeded in eluding the vigilance of Admiral Sir William Hewett, and has captured the entrances to the Thamas and Medway.—During the engagement yesterday evening between the rival Squadrons in the Downs, a Nordenfeldt gun burst on board the gun-vessel *Curlew*, and was followed by a similar catastrophe on board the ironclad *Black Prince*. —A number of seamen were seriously injured. —A strike among the drivers and firemen employed in the goods train service on the Midland Railway, commenced at midnight.—Several goods trains had been left standing on the lines.—In reply to a question in the House of Commons last night, Sir James Fergusson stated that Afghanistan cedes to Russia territory between the Kuskh and Murghab, 825 square miles in extent, receiving in exchange from Russia a tract of country in the Khojah Salah district measuring 770 square miles.—In point of actual value the advantage of the exchange lies on the side of Afghanistan. —Latest information received regarding the progress of the Emin Bey relief expedition states that Mr. H. M. Stanley had reached the Falls of Aruwhimi on the 18th of June.

Gastein, 5th: The Emperors William of Germany and Francis Joseph of Austria will meet here to-morrow.

6th: The interview which took place between the Emperors of Germany and Austria was of a most cordial character.

London, 6th: The Liberal Unionists yesterday entertained Lord Hartington at a banquet given at Greenwich, Mr Bright presiding.—After dinner Lord Hartington made a speech, in the course of which he said that the concessions made to the Gladstonians over the Irish Land Bill would not induce the Unionists to alter their present attitude.—A closer alliance with the Conservatives, he said, was not justified at present, but perhaps during the recess the Conservatives might exhibit intentions to promote much-needed reforms, when a closer agreement with them would be possible.—The goods traffic on the Midland Railway is completely paralyzed, and the passenger traffic on some of the branch lines has been suspended, while everywhere it is greatly delayed.—The men on strike are obdurate, and show no signs of giving way.—The Naval evolutions have been concluded, and the squadrons, under Admirals Hewett and Fremantle, have returned to Portsmouth.

7th: A destructive fire is raging at Whiteley's since yesterday evening. The extensive premises of the firm have been almost gutted, and as no part of the same has escaped injury it is feared that little property can be saved. The origin of the fire is attributed to the explosion of gas.—In the House of Commons yesterday evening, the Irish Land Bill was read a third time without division.

Ebenthal, 7th: Prince Ferdinand of Saxe-Coburg starts to-day for Bulgaria.

Constantinople, 7th: The Porte is preparing a Circular Note to be sent to the Powers, inviting them to come to some agreement with reference to Bulgaria.

London, 8th: The damage done to Whiteley's by the fire is estimated at half a million.—Three persons were killed, and many have been seriously injured.—The following is the finding of the Board of Trade Court of Inquiry held on the loss of the P. and O. steamer *Tasmania*:—That Captain Perrins was perfectly well in health and quite capable of performing his duties, and that he gave proper orders after the vessel struck.—That the *Tasmania* ought to have had more officers, and also another look-out man on deck.—That it was most improper to steer the vessel only a quarter of a mile to windward of the Monachi rocks. Allowance ought to have been made for currents. That the Second Officer is chiefly answerable for the accident in having left the bridge, and also in having failed to verify the steamer's course.—The Court severely censures him and suspends his certificate for two years.—That the Third and Fourth Officers are also to blame. It was most lamentable that those in charge of the life-boat should have failed to return to try and rescue those remaining on the wreck.—That warm praise is due to the Chief Officer for his exertions and lastly that the crew was sufficient to work the ship.—Mr. Whiteley affirms his belief that the fire was the work of incendiaries.—The vast amount of property contained in the extensive premises was almost entirely uninsured.

Constantinople, 8th: The Porte has abandoned the idea of inviting a Conference of the Powers with reference to Bulgarian affairs.—M. Nehdoff, Russian Ambassador, has gone on furlough.—Baron Calice, Ambassador for Austro-Hungary, and M. le Comte de Montebello, the French Ambassador, are both leaving here shortly.

London, 9th: Sir John Gorst, replying to Sir Thomas Esmonde, denied that any uncourteous treatment had been shown to the Indian Princes either in connection with the late Volunteer Review or the Naval Review at Spithead.

Vienna, 9th: Prince Ferdinand started for Bulgaria last evening.

London, 10th: A Blue Book on Egypt has just been issued, wherein appears a Despatch dated 17th July, sent by Lord Salisbury to Sir William White, British Ambassador at Constantinople, informing him that Rustem Pasha had presented a despatch from the Porte stating that the threats of France and Russia with which those Powers menaced the integrity of Turkey prevented the Sultan from ratifying the Anglo-Turkish Convention.—Rustem Pasha thereupon suggested that Sir W. White should be instructed to open negotiations with the view to modifying the clauses that were specially objected to, but this Lord Salisbury declined to do; adding that the occupation of Egypt by the British must be prolonged until England was quite satisfied. The Egyptian Government was strong enough to guard the country from both external and internal dangers, and that the Porte was answerable for thus prolonging the occupation, England having done her utmost to shorten the time that must necessarily elapse before that object could be attained.—The British and Italian Post Offices have agreed to a reduction in the transit rate at present charged for the carriage of the Indian mails.—This arrangement is to come into effect from January, 1888

Vienna, 10th: It is semi-officially stated here that Prince Ferdinand has gone to Bulgaria at his own risk and unsupported by the Powers.

London, 11th: Lord Salisbury speaking at the Mansion House yesterday, said that with regard to Ireland Government would use the powers at their command prudently, but at the same time without timidity.—He looked for a revival of the prosperity of the Kingdom, which would restore a state of good relations between Englnd and Ireland.—He rejoiced that the matter of the Afghan Boundary had been settled with Russia. The absence of any sacrifice on either side evidenced a mutual desire for peace.—England had yet to complete her task in Egypt, which would now be prolonged owing to the failure of the proposed Convention. It was necessary to secure the people against internal sedition as well as from external attack, and when all dangers of war occurring had vanished, he confidently expected a period of profound peace.—The Langworthy case has been settled with the consent of the Court.—Mr. Langworthy tenders an apology and pays down at once twenty thousand pounds as damages for the breach of promise, and in addition he pays

five hundred pounds a year for the support and education of the child.—A letter from Sir Lepel Griffin has been published in which he explains that the Maharajah Holkar's early return from England was not due to any supposed slights, but was simply for domestic reasons, and in consequence of the ill health of certain of his Highness's relatives.—The Maharajah had been treated with exceptional marks of honour and distinction during his stay in England.

A PAUPER'S DYING REQUEST.

An amusing and yet pathetic incident in what the poet Gray called "the short and simple annals of the poor," is told by Mr. John J. R. Micklejohn, one of the Inspectors of the Poor, at Lerwick, Shetland Islands. He says that some time ago an old woman, named Barbara Smith, came under the notice of the Board. She was extremely ill, and it did not look likely that she would long need care of any kind. She did not reside on the mainland, but on a small island a few miles distant, and there being no parochial institutions in that place, Barbara necessarily occupied the position of a pauper living out. The trouble from which she suffered dated back many years. In better and more prosperous days she had in some way laid the foundation for Chronic Indigestion and Dyspepsia, and out of this had sprung other complaints as age and bodily infirmities crept apace upon her.

Barbara was not ignorant, albeit she had fallen into poverty. In earlier life she somehow obtained the advantage of a fair education, and this, added to native shrewdness, enabled her to use good judgment in respect to her own situation and state of health. Although she had long suffered from asthma and a bronchial affection, Barbara was wise enough to see that these ailments arose from the disordered stomach and digestion, and that if the main trouble could be cured the others would soon leave her. It is probable that her disease began as others do, with the usual symptoms: headaches, bad breath, the rising of sour fluids in the throat, oppression and faintness at the pit of the stomach, loss of sleep, coated tongue, dull eyes, bad taste in the mouth, &c., and finally became chronic and hopeless through her not being able to find any remedy. The Inspector states that she had been under medical treatment for years, but to no effect. In this strait she one day made the following touching appeal to the Inspector: "*I have been swallowing medicines for months. They do me no good. I am going on from worse to worse. I can endure it no longer. I feel that in a week or two I shall be dead. There is one last request I would make of you: give me a bottle of Mother Seigel's Curative Syrup; it is my only hope. If it proves a failure and does me no good I will die in peace, and make no more expense to the parish.*"

It seems she had got hold of one of Mother Seigel's Almanacks and read of the great cures wrought by the Syrup in cases like hers.

The Board pitied the poor lone woman and granted her petition, believing, however, the Syrup would prove as useless as the other medicines she had already taken. What was their astonishment to find, in the course of a few days, that she had not only been able to get out of bed, but to move about outside the house, and had taken journeys to a considerable distance, and was actually enjoying better health than since she was first taken ill. The asthma and bronchitis, which were no more than symptoms of her true disease (indigestion and dyspepsia), rapidly abated, and it now seems that Barbara will soon be as hale and hearty as the Inspector himself, and be one of the hosts of living witnesses to the power of Mother Seigel's Syrup to save the thousands who were just ready to perish.

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For Venice—Mr and Mrs E C Ozanne Mr T M Filgate Mr J A Coghlan Mr H Melson Mr Upcott and Mr P S V Fitzgerald

For Suez—Miss Cassarel

For Aden—Rev J H Beck and Mr Shaik Goolab

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From Suez—Mr Thangard

Per Str. *R. Rubattino*, 7:

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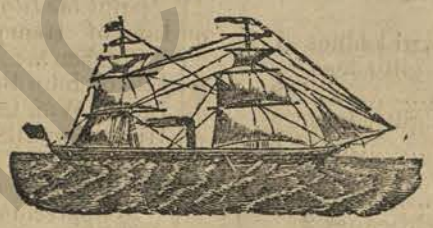

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